ARTICLES

TO BE ENQVIRED OF,

within the ARCH-DEACONRIE of *Essex*, by the Church-wardens and Sworne-men in every Parish.

And Presentment to bee made thereof, to the *Arch-deacon*.

With peculiar answer to every Article.

Given, *Anno Dom.* 1635.

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1637

The Tenor of the Oath miniſtred to all the Church-wardens and Sworne-men.

YEe ſhall Sweare, that all Affection, hatred, hope of reward, or gaine, or feare of diſpleaſure, or malice ſet aſide, you ſhall, vpon due conſideration of the Articles given you in Charge, preſent to our Arch-Deacon of *Eſſex*, or his Officiall, all and every ſuch perſon, of, or within your Pariſh, as hath committed any offence, or fault, or made any default mentioned in any of theſe Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default, wherein you ſhall deale vprightly, and according to Equity, neither of malice preſenting any contrary to Truth, nor of corrupt affection ſparing to preſent any, and to conceale the Truth, having in this action God before your eyes, with an earneſt zeale to maintayne Truth, and to ſuppreſſe Vice. So helpe you God, and his faithfull promiſes in CHRIST IESVS.

God ſaue the King.

Articles to be Enquired of within the Arch-Deaconrie of *Essex*, for this present Yeare of our Lord God, 1637.

Articles concerning the Clergie.

1.

Whether hath your Minister read the Constitutions set forth by the late Kings Majesty, once every yeare, upon some Sundayes or Holidayes in the afternoone before Divine service, according as by the Canons he is bound?

2 Whether doth your Minister use to pray for the King and Queenes Majesty, King Charles and Queen Mary, Prince Charles, Iames Duke of Yorke, Lady Mary, Lady Elizabeth the Kings Majesties onely Sister; giuing vnto him such stile and title of Supreame Gouernour ouer all causes, and ouer all persons, as well Ecclesiasticall as Temporall, as by Law are due vnto him, exhorting their Parishioners to yeild him obedience according to the same: and also in their said Sermons, doe pray for all Arch-bishops, Bishops, and all other Ecclesiasticall persons, according to the 55 Canon?

3 Whether is the prescript forme of Diuine Service vsed by your Minister, vpon Sundayes, Holidayes, Wednesdayes, and Fridayes, according to the Booke of Common Prayer? And whether doth your Minister duly obserue all the Orders, Rites, and Ceremonies prescribed in the said booke of Common prayer, aswell in reading publike Prayers, the Letany, and also in administring the Sacraments, in such manner and forme, wearing the Surplesse, as by the Booke of Common prayer by Law now established is inioyned?

4 Whether doth your Minister administer the holy Communion so often, and at such times, as that every Parishioner may receiue the same at least three in every yeare, whereof once at Easter, as by the Booke of Common Prayer is appointed. And whether doth your Minister receiue the same himselfe on every day that he administreth it to o-

thers, kneeling at the same, and administreth it to none but such as doe kneele at the receiving thereof, and whether he doth vse the words of the Institution according to the Booke, at every time that the Bread or Wine is received, in such manner and forme, as by the Proviso of the 21 Canon is directed, or wherein he is faulty? And whether is warning given by him before-hand for the Communion, as the 22 Canon requireth?

5 Whether hath your Minister admitted any notorious offenders, or Schismatickes to the Communion, contrary to the 26 and 27 Constitutions, without satisfaction by due course of Law fore-enjoyned them, or rejected any from the Communion who were not by publike presentment, or other open scandall infamous and detected of some notorious crime, by common fame published in the Parish?

6 Whether the Minister, together with the Church-wardens and Sidesmen, doe take diligent hæd and care, that not onely all and every of your owne Parishioners doe receive thrice in every yeare, as aforesaid: but also that no Strangers of any other Parish doe forsake their owne Minister and parish to receive with you, contrary to the 28 Canon?

7 Whether doth your Minister vse to signe Children with the signe of the Crosse when they are Baptized, according to the Booke of Common prayer, and the 30 Canon: and doth he never faile to vse the said signe of the Crosse? And whether he hath deferred, or wilfully refused to Baptize any Infant in his Parish being in danger, having bene duely informed of the weaknesse thereof? And whether the Child hath dyed by his default without Baptisme, contrary to the 68 and 69 Canons?

8 Whether is your Minister continually resident with you upon his Benefice: or for how long time hath he bene absent, and whether he is resident for the most part, and what other Benefice hath he?

9 Whether doth your Minister, being a Preacher, preach usually according to the Constitutions, either in his owne Cure with you once every Sunday, or else in some other Church or Chappell, neere adjorning, where no Preacher is, according to the 45 Canon: or how hath he bene negligent in that behalfe?

10 Whether doth your Preacher, vse that succinct forme of Prayer before all Sermons, Lectures, and Homilies, prescribed in the 55 Canon, praying for the whole Catholike Church Militant, and praising God for that part triumphant?

11 Whether is your Minister a Preacher allowed: if yea, then by whom: if no, whether doth he procure Sermons to be Preached among

you

you once in every Moneth at the least, or such as are allowed thereto, according to the 46 Canon, or doth contribute toward a licenced Preacher, if his Living will beare it?

12 Whether hath your Minister another Benefice: and whether doth he supply his absence by a Curate, that is sufficiently licenced to Preach in that cure of his, whereon he himselfe is not resident: or otherwise in case he doth not find a preaching Minister there, by reason of the smalnesse thereof, whether doth he preach at both his Benefices dually himselfe, according to the 47 Canon?

13 Whether is your Curate licenced to serue by the Bishop of this Diocelle, or by any other, and by whom: whether doth your Minister or Curate serue more Cures then one, contrary to the 48 Canon? If yea, what other Cure doth he also serue?

14 If your Minister be not licenced to Preach, as before said, whether doth he read Homilies, or take vpon him to expound the Scriptures, either in his owne Cure or elsewhere, contrary to the 49 Canon: If yea, then are you to present him, and specifie the place where he hath so Preached?

15 Whether hath any person béne admitted to preach within your Church or Chappell, but such as you haue well knowne to be sufficiently licenced, whom you haue so admitted? you shall present their names, and how often haue any such béne admitted to preach, and by whose procurement: And whether haue you caused every Strange Preacher, licenced or not licenced, to subscribe his name, together with the day when he preached, according to the 50, 51, and 52 Canons: and if he were licenced then by whom he was licenced: And whether haue they, or any other preached in your Church, not being soberly and decently apparelled, according to the 74 Canon?

16 Whether doth your Lecturer, and Preacher reade Diuine Seruice, and minister the Sacraments in his owne person twice every yeare obseruing all the Ceremonies in the Booke of Common prayer established, according to the 56 Canon?

17 Whether doth your Minister weare the Surplisse whilest he is saying the publike Prayers, and administring the Sacraments, and doth hée neuer omit it, and if he be any Graduate, whether then doth he also weare vpon his Surplisse, during the time aforesaid, a Hood as by the orders of his Vniuersity is agréable to his degrée, according to the 58. Canon?

18 Whether doth your Minister euery Sunday and Holiday before Euening prayer, for halfe an houre and more, examine and instruct

ments, the Articles of Beliefe, and the Lords Prayer, as also in the Catechisme last set forth in the Booke of Common prayer, whereby the Children of the Parish may be prepared to Confirmation, according to the 59 Canon?

19 Whether hath your Minister without Licence from the Archbishop, the Bishop of the Diocesse, or his Chancellor, or Commissary, or from the Arch-deacon, or his Officiall, solemnized Marriage, betwixt any parties, the Banes being not three seuerall Sundayes or Holidayes first published in time of Diuine Seruice, or in the seuerall Churches or Chappels of their seuerall abode, according to the Booke of Common prayer, and the 62 Canon: and also betwixt the houres of Eight and Twelue in the fore-noone, contrary to the 102 Canon?

20 Whether hath your Minister since the last Canon, solemnized any Marriage betwixt any persons, being vnder the Age of 21 yeares, although the Banes be thrice asked, before such time as the Parents haue made knowne vnto him their consent thereunto, contrary to the 99 and 100 Canons: And whether hath he married any of another Diocesse, and who are they, and by what authority, and when?

21 Whether doth your Minister, vpon Sundayes at Morning prayer, declare vnto the Parishioners what Holidayes and Fasting dayes are appointed to be kept the Weeke following, according to the 64 Canon, whereby they may be put in minde to prepare themselues accordingly, and to repaire to the Church to publike Prayer, as by Law they are bound?

22 Whether doth your Minister, in the Rogation dayes, vse the perambulation of the circuit of the Parish, appointed by Law, and in the same perambulation moue the people to giue thankes to God, for his benefits, vsing such Psalmes, Prayers, and Homilies, as are to that end set forth?

23 Whether doth any man (being neither Minister nor Deacon,) reade Common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize Matrimony, or take vpon him to practise any other Ministeriall duty in the Church, than is prescribed to be executed particularly by such as are either Ministers, or Deacons, and what is his Name that so doth?

24 Whether doth your Minister euery fire Moneths denounce in his Parish, all such of his Parish, as doe persеuere in the sentence of Excommunication, not seeking to be absolued: and whether hath he admitted any person excommunicate into the Church, without a certificate

of

of this absolution from the Ordinary, or other competent Iudge vnder his Seale, according to the Canons: or doth hee wittingly and willingly keepe company with such as are Excommunicate?

25 Whether doth your Minister, being a Preacher, endeauour and labour diligently, with mildnesse and temperance to conferre with, and thereby reclaime the Popish Recusants in his Parish from their errours, if there be any such there being: and whether is he painfull in visitation of the Sicke, according to the Booke of Common prayer, and the Canons in that case prouided?

26 Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent or ouer-conuersant with, or a fauourer of Recusants, whereby he may be suspected not to be sincere in Religion?

27 Whether hath your Minister, or any other taken vpon him the place of a Minister, Preached, Baptized Children (vnlesse in case of necessity) solemnized Marriage, Churched any woman, or administred the holy Communion in any priuate house or houses: yea, then where, whom, and how often hath he so offended in any of the premises?

28 Whether hath your Minister or any other, exercised any publike or priuate Fasts or Prophecies, not appoyned and established by Law, or publike authority: or hath he attempted vpon any pretence either of possession, by Fasting and Prayer to cast out Deuils, contrary vnto the 72 Canon?

29 Whether hath your Minister, or any other person or persons within your Parish, vsed to meete in any priuate house or other place, or doth Preach in any place, or vse any other forme of Diuine Seruice then is appointed in the Booke of Common prayer, and to hold priuate Conuenticles contrary to the 73 Canon? If yea, then you shall present them all, and euery of them?

30 Whether doth your Minister vse such decency and comelinesse in his Apparell, as by the 74 Constitution is enjoyned him, as well at home, as when he goeth abroad?

31 Whether doe you know in your Parish, any that hauing heretofore taken vpon him or them, the order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe to the course of life of a Lay-man neglecting his vocation, contrary to the 76 Canon? If yea, then you shall present his name, and the place of his abode?

32 Whether is your Minister noted or defamed, to haue obtayned his benefice by Symonie, or reputed to be an incontinent person, or doth keepe any Man or woman in his house, that are suspected either to be of euill Religion, or bad life, himselfe to be a common Drunkard, or to be

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a common hunter of Tauernes, Ale-houses, or other suspected places, a common Gamester, or player at Dice, or other vnlawfull games, a common Swearer, or notorious person, or faulty in any other crime punishable by Ecclesiasticall censures, whereby he is offensiue and scandalous to his function and Ministery?

33 Whether doth your Minister vse the forme of Thankesgiuing for Women after their Child-birth, and whether hath he admitted any thereunto that was begotten with Child in Adultery, or Fornication without licence of his Ordinary: and whether haue any married women refusing to come to Church, according to the Booke of Common prayer to giue God thankes after Child-birth: If any be faulty therein, you shall present their names?

34 Whether doth your Minister baptize any children in any Bason or other Vessell, then in the ordinary Font, being placed in the Church according to the 81 Canon, or doth put any Bason into it?

35 Whether hath your Minister kept any Excommunication in his custody vnpublished against any of his Parishioners, aboue the space of 20 dayes next after the receipt thereof, without some lawfull certificate of the absolution of any such excommunicate person, or of some lawfull warrant for the stay of the Excommunication?

36 Whether hath your Minister admitted any Excommunicate person to the holy Communion, before he hath receiued a certificate of the absolution of the same parties? And whether haue you permitted any excommunicate person, either of your owne Parish, or of any other parish to heare Diuine Seruice in your parish Church, since the time you tooke vpon you the Office of Church-wardens within your said Parish? If yea, set downe the names of the same parties?

37 Whether hath your Minister absolued any Excommunicate person or persons of your Parish, or of any other Parish within the Archdeaconry of Essex, without a speciall warrant in writing, vnder the hands of the Iudge and Register of this Court, or one of them? If you, what are the names of such person or persons which he hath so absolued?

38 Whether doth your Minister reade Diuine Seruice vpon these Festiuall dayes following, viz. The Birth day of our Lord GOD, the Feasts of the Purification, the Annunciation of Saint Mary the Virgin, the Feast of the Ascension of our Lord GOD, the Nativity of Saint Iohn Baptist, and the Feast of all Saints: and whether doth your Minister reade Euening Prayer vpon these dayes following, viz. Vpon the Eue of the Birth of our Lord God, Easter Eue, and Whitsun Eue?

39 Whether

39 Whether Publication of the Kings Majesties late Declaration to his Subiects (concerning lawfull sports to be vsed) hath bene made by your Minister in your Parish Church or Chappell?

Articles concerning the Church.

1 WHether haue you in your seuerall Churches and Chappels, the last Booke of Constitutions or Canons Ecclesiasticall, ready to be read by your Minister?

2 Whether is there in your Church or Chappell, one parchment Register Booke, prouided for Christenings, Marriages, and Burials: and whether is the same duly and exactly kept, according to the Constitutions in that case prouided?

3 Whether haue you the great Bible and Booke of Cõmon prayer, cõmanded by the late Kings Majesties authority only to be vsed, and the bookes of Homilies: and whether haue you in your Church or chappell, a Font of stone set vp in the auncient vsuall place: a conuenient and decent Communion Table standing vpon a frame, with a Carpet of silke or some other decent stuffe, and a faire linnen cloath to lay thereon at the Communion time: and whether is the same then placed in such conuenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration, and that the greater number may communicate: and whether are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and read them, and other sentences of holy Scripture, written on the Walles likewise for the same purpose?

4 Whether haue you a conuenient Seat for the Minister to reade Seruice in, together with a comely Pulpit set vp in a conuenient place, with a decent cloth or Cushion for the same: a comely large Surplesse a faire Communion Cup of Siluer, and a couer agreeable for the same, with all other things and Ornaments necessary for the Celebration of Diuine Seruice, and administration of the Sacraments, and a strong Chest for the Almes of the poore, with three locks and keyes, and another Chest for the keeping of Ornaments of the Church and Register-Booke?

5 How many Bells are there at this present hanging in the Belfrey of your Parish Church, and how many haue there bene heretofore? Whether any of your said Bells haue bene taken downe and sold, or made away: and what other Church-goods are now wanting in your Church?

6 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage-house, and all other housing thereto belonging, in good reparations, and decently and comely kept, aswell within as without: the seats well maintained, your Church-yard well fenced and kept without abuse, according to the 85. Canon? If not, then through whose default, and what defects are?

7 Whether doe any with-hold the stock of the Church, or any goods or other things given to good and charitable vses? All those things in those Articles, are to be prepared, according to the Canons, vnder the title appertaining to Churches.

Articles concerning Shoole-Masters.

WHether the Schoole-master or Schoole-masters within your Parish, openly or priuately in any Noble or Gentlemans house, or in any other place, be of good and sincere Religion, life, and conuersation, and be diligent in the teaching and bringing vp of youth: and whether they haue bin examined, allowed, and licenced for Schoolemasters by the Ordinary in that behalfe, and how many seuerall Schoolemasters haue you, and what be their names?

2 Whether your Schoole-master or Schoole-masters doe themselues receiue the holy Communion as often as they ought to doe, and whether do all their Schollers that be of age sufficient, and of capacity, by instruction to receiue the Lords Supper, come to the communion either in your Church, or where their Parents dwell, once euery yeare, and be diligent to heare Common Prayer.

3 Whether the Schoole-master, or Schoolemasters, either priuate or publike, do teach their schollers the Chatechisme, authorized by publike authority, at least once euery weeke, and doe instruct and examine the same, and doe teach any other Catechisme, and what Catechisme it is they so teach?

4 Whether your Schoole-master, or Schoolemasters, or any of them be knowne or suspected to reade vnto their Schollers priuately, any vnlawfull Bookes, or priuately to instruct them in their young yeares either in Popery, superstition, disobedience, or contempt of his Majesty, and his Lawes Ecclesiasticall or publike authority allowed?

5 What Recusant Papists are there in your Parish? and whether doe they or any of them kepe any Schoole master in their house, which commeth not to Church to heare Diuine Seruice, and receiue the Communion? what is his name, and how long hath he taught?

6 Whe-

6 Whether the Schoole-maister, or Schoole-maisters within your parish, do teach his or their Schollers any other Grammer, then that which is called the Kings Grammer, set forth by the authority of King Henry the 8. teaching the prescript forme thereof, whereby their Schollers may perfectly understand their Grammer Rules and Constructions?

Articles concerning the Parishioners, and other of the Laity.

1 WHether is there any within your parish, that hath or doth impugne the Kings Majesties Supremacy and Authority in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being reckoned to the Crowne by the Lawes of the Realme established in that behalfe?

2 Whether is there any in your parish, that denyeth the Church of England by law established under the Kings most excellent Majestie, to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles?

3 Whether is there any in your parish, that doth impugne any of the Articles of Religion, agreed upon in Anno 1562. and established in the Church of England?

4 Whether is there any in your parish, that doe impugne and speake against the rites and Ceremonies established in the Church of England or the lawfull use of them? you shall present their names.

5 Whether is there any in your parish, that doe impugne the government of the Church of England under the Kings most excellent Majesty by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest that beare Office in the same, affirming that the same is Antichristian or repugnant to the Word of God?

6 Whether is there any in your parish, that impugne the forme of consecrating and ordaining of Arch-bishops, Bishops, Priests, or Deacons, affirming, that the same is repugnant to the word of God: or that they, who are so ordered in the same forme, are not lawfully made?

7 Whether is there any in your parish, that doth hold, or frequent any Conventicle, or private meetings, and there doe conferre or agree upon any private Orders, others then such as are by the Canons set forth by publike authority, to be by them, or any others in Church-government observed?

8 Whether any persons have lurked or tipled in Tauernes or Alehouses upon Sundayes, or other Holidayes, or used his, or their Mannall craft, trade, or mystery, or any bodily labour, or kept their shops open

vpon the said dayes, or any of them, especially in the time of Diuine Seruice.

9 Whether are there any in your Parish, that doe or haue prophaned, (since his Majesties generall pardon) the Lords day called Sunday, or any other Holiday, contrary to the Orders of the Church of England prescribed in that behalfe?

10 Whether hath any person in your Parish quarrelled, stricken, or vsed any violence vnto, or with your Minister, or any other, in the Church or Church-yard, or vsed himselfe disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behauiour?

11 Whether is that due reuerence and humble submission vsed within your Church or chappell in the time of Diuine Service, as by the 18. Constitution is prescribed? And whether each one in the Church or Chappell, doe apply and order himselfe there in the time of Diuine Service, as by the latter part of the same constitution is most commendably inioyned?

12 Whether the Churchwardens and Questmen doe euery Sunday and holiday diligently search, who absenteth himselfe, or herselfe from Church, or whether doe they suffer any to abide in the Church-porch, or Church-yard in the time of common Prayer or Sermon.

13 Whether the Church-wardens doe prouide against euery Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of good and wholesome wine, for the number of the Communicants that shall receiue, and that to be brought in a cleane and sweet standing pot of Siluer, or other cleane mettall.

14 Whether haue any in your Parish beene God-fathers or God-mothers to their owne Children; or whether your Ministers, or any God-fathers or God-mothers haue vsed, or doe vse any other forme, answer, or speech in Baptisme, then is in the Booke of Common Prayer appointed, or whether any which haue not communicated, be admitted to be God-fathers or God-mothers, contrary to the 29. Canon?

15 Whether is there any in your Parish, that doe refuse to haue their Children baptized, or themselues to receiue the Communion at the hands of your Minister, because he is no Preacher? You shall present their Names: and if your Minister, sithence the publishing of the said Booke of Canons, haue receiued any such persons (being not of his owne Cure) to the Communion, or baptized any of their children, you shall likewise present him.

16 Whether doe all Fathers, Mothers, Masters and Mistresses, cause their Children, Seruants, and Apprentizes, to come to the Catechisme

chiſme vpon the Sundayes and Holydayes, before Euening Prayer, to heare, and to be inſtructed and taught therein? and thoſe that doe not their duty herein, you ſhall preſent their names?

17 Whether haue you, or your predeceſſors Churchwardens, there ſuffered, ſince the laſt Pardon, any Playes, Feaſts, Banquets, Church-Ales, Drinkings, or any other prophane vſages, to be kept in your Church, Chappell or Church-yard?

18 How many Inhabitants within your Pariſh, men or women aboue the age of ſixteene yeares, doe refuſe to frequent Diuine Seruice, eſtabliſhed by publike authority of this Realme, or to receiue the holy Communion, or are negligent therein: what be their names, and what degree, or ſtate or trade of life are they? you are to preſent them all of each ſort.

19 Whether doe any of the Inhabitants within your Pariſh, entertaine within their houſe any ſoiourners, lodgers, or any common reſorters of Gueſts, who refuſe to frequent Diuine Seruice, or refuſe the holy communion, as aforeſaid, what be their names and of what quality or condition are they?

20 Whether any of the ſaid Popiſh recuſants be of inſolent behauiour, not without publike offence, or doe boldly buſie themſelues in ſeducing, or withdrawing others either abroad, or in their owne families, by inſtructing their children in Popiſh Religion, or by refuſing to entertaine any, eſpecially in place of greateſt ſeruice or truſt, but ſuch as concurre with them in opinion of Religion, and what be their names that doe ſo?

21 How long the Popiſh Recuſants haue obſtinately abſtained either from Diuine Seruice, or from Communion as is aforeſaid, whether of any long time, or onely ſince his Maieſties Raigne, and how long?

22 What perſons aforeſaid within your Pariſh, either for the offence aforeſaid, or for any other contumacy or crime, doe remaine Excommunicated? what be their names, and for what cauſe and how long haue they ſo ſtood excommunicated?

23 Whether were you the Churchwardens and Queſtmen choſen by the conſent of the Miniſter and Pariſhioners in Eaſter weeke, according vnto the 89 and 90 Canons? And whether haue the Churchwardens before you giuen vp a iuſt account for their time, and deliuered to you their ſucceſſors, whatſoeuer money or other things of right belonging to the Church, which was in their hands, according to the 89. Canon?

24 Whether doe all persons above the age of sixteene yeares, usually resort to heare Diuine Seruice vpon Sundayes and Holydayes appointed? And whether hath any one of your Parishioners (being aboue the age of sixteene yeares as aforesaid) receiued the holy Communion thrice this last yeare, chiefly once at Easter, in your parish Church kneeling? If no, then you shall present their names which haue not so done.

25 Whether haue you a fit Parish Clarke, aged 20. yeares at the least, of honest conuersation, and sufficient for reading and writing? and whether are his and the Sextons wages paid without fraud, according to the most auncient customs of your Parish: If not, then by whom is he so defrauded and denyed? And whether he be chosen by the Parson or Vicar, or by whom, according to the 91 Canon?

26 Whether doth your Clarke or Sexton kepe the Church cleane, the doores locked? is any thing lost or spoyled through his default, or doth he (when any is passing out of this life) neglect to tole the Bell, hauing notice thereof.

27 Whether haue any in your parish beene married within the prohibited degrees forbidden by Law, and expressed in a certaine Table published by authority in Anno 1563. If yea, then you shall present their names. And whether haue you the said table publikely set vp in your Church, and fastened to some conuenient place.

28 Whether doth any heretofore diuorced, or married, and not diuorced, kep company at bed and bord as man and wife, with any other man or woman, then with the person that he or she was married vnto, and what be their names? If the parties now so liuing together say that they be married, when and where were they married: and how long haue they so continued together?

29 Whether haue you in your Parish, to your knowledge or by common fame and report, any who haue committed Adultery, Fornication, or Incest, or any Bawdes, Harbourers or Receiuers of such persons, or publikely suspected thereof, which haue not beene publikely punished to your knowledge? If yea, then with whom? And whether are there any which are by common fame and report reputed, and taken to be common Drunkards, Blasphemers of Gods holy Name, common and vsuall Swearers, filthy Speakers, Raylers, Sowers of discord among their Neighbours, or speakers against Ministers marriages, Vsurers contrary to the Statute made in the seuen and thirtieth yeare of King Henry the eight, Symonicall persons, Fighters, Brawlers, or quarrellers in the Church or Church-yard? You shall not faile to present their names.

30 Whether

30 Whether haue any in your Parish receiued, or harboured any woman begotten with Child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinary? you shall truly present aswell the partie harbouring, as harboured, and who is suspected to haue committed incontinency with her?

31 Whether any person or persons, suspected or detected heretofore of incontinency, or any therefore departing out of your Parish for a season, is now returned againe: or in what place else is he or she now abiding to your knowledge, or as you haue heard? you shall not faile to present the truth in that behalfe?

32 Whether there be any person or persons Ecclesiasticall or Temporall within your Parish, or elsewhere within the Diocesse, that haue retained and kept in their custody, or that read, sell, vtter, disperse, carry or deliuer to others, any English, or Latin Bookes, or Libels, set forth or Printed, either on this side or beyond the Seas, by Papists or Seminaries, against the Kings Supremacy, in causes Ecclesiasticall, or tending to Popery, Puritanisme, or any other Sect, Errour, or Heresie, against true Religion and Catholike doctrine, now publikely professed in this Church, or the gouernment or discipline of the Church of England, now within this Realme receiued and established by common authority, that you know, or haue heard of, what are their names and surnames?

33 Whether there be any in your Parish, who are knowne or suspected to conceale, or keepe hidden in their houses any Masse-bookes, Portesses, Breuiaries, or other Books of Popery or superstition, or any Challices, Copes, Vestments, Albes, or other ornaments of superstition vncancelled or vndefaced, which is to be conjectured that they doe keepe for a day, as they call it?

34 Whether any of your Parishioners hauing a Preacher to their Parson, Vicar or Curate, doe absent themselues from Sermons, and resort to another place to heare other Preachers?

35 Whether there be any Inne-keepers, Alewiues, Victuallers, or Tiplers, that suffer, or doe admit any person or persons into their houses to eate, drinke, or play at Dice, Cards, Tables, Bowles, or such like Games, in the time of Common-Prayer or Sermon, on Sundayes, or Holidayes: or any Butchers or other, that commonly vse to sell meate or other things in the time of common Prayer, preaching, or reading of Homilies: and whether in any Faires, or common Markets falling vpon Sundayes, there be shewing of any wares before Morning Prayer be done? And whether any Markets or selling of

wares

wares be vſed or ſuffered in any Church-yards on the Sunday by common Packmen and Pedlers going about, or any Butchers?

36 Whether your Miniſter or Church-wardens, or any of the Pariſh without the conſent or priuity of the Ordinary, haue cauſed any to do Penance, or to be puniſhed either openly, or otherwiſe, by any Archymœting, or haue taken mony for any crime puniſhable by the Eccleſiaſticall Lawes onely, and what be the Names of the parties that haue beene ſo puniſhed, and in what manner?

37 Whether there be any in your Pariſh, who will come to heare the Sermon, but will not come to the publike Prayer appointed by the Booke of Common Prayer, making a Schiſme or diuiſion betweene the vſe of publike Prayer and Preaching? And whether there be any, who being preſent at publike Prayer, doe not deuoutly and humbly, kneele vpon their knees, at ſuch times as by the Booke of common Prayer they are appoynted: To wit, when they make a generall confeſſion of their ſinnes: when all Prayers and Collects are read; in the time of the Letany; when the Ten Commandements are read; and at the receiuing of the Holy Communion, &c. And what be their names that haue at any time ſhewed themſelues vndutifull and vnreuerent in that behalfe?

38 Whether there be any married women within your Pariſh, which after Child-birth, refuſe, contemne, or neglect to come to the Church, to giue God thankes for their ſafe deliuery, and to haue the Prayers publikely appointed in that behalfe by the Booke of Common-prayer? And whether they are apparelled with a faire white vayle of Linnen cloath, and accompanyed with ſome of the honeſt Wiues of the pariſh, according to the ancient cuſtome of our Church of England: and whether any Miniſter doe winke at ſuch fantaſticall women which refuſe ſo to doe?

39 Whether any within your Pariſh, do reſort into Barnes, Fields Woods, priuate houſes, or to any ordinary expoſitions of Scriptures, or conferences together, or that be drawers or perſwaders of other to any ſuch Shiſmaticall Conuenticle?

40 Whether any doe kéepe their Children vnbaptized longer than is conuenient, vnleſſe that it be for ſome vrgent occaſion? And whether any doe carry their Child or Children, from the Pariſh they are borne in, to other Pariſhes to be Baptized, and ſo refuſe their own pariſh, and to what other pariſh? Or doe bring ſtrange Miniſters into their owne houſes to Baptize their children priuately, according to their owne fantaſies?

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41 Whether doe you know or haue heard of any within your parish, that haue presumed to intermeddle with the Goods and chattels of any dead person, not hauing authority from the Ordinary, eyther by proouing the Will of the deceased, or by procuring of Letters of Administration?

42 Item, (setting downe the full summe of the Communicants within your parish) you shall present euery one who hath bene defective at this feast of Easter last past, in receiuing the holy Communion, vpon neglect, contempt, or any other pretence and excuse.

43 Whether doe you know of any other matter of Ecclesiasticall cognizance worthy the presentment, in your iudgement, heretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your Oathes?

44 Whether doe your Parishioners obserue and kepe holy the Holy and Festiuall dayes, which by the Lawes and Statutes of this Land are commanded to be kept Holy; and namely, these Festiuall dayes following, viz. The Birth day of our Lord God, the Feast of the Purification, and the Annunciation of St. Mary the Virgin, the Feast of the Ascension of our Lord God, the Nativity of St. Iohn Baptist, and the Feast of all Saints?

45 Whether the fifth day of November be kept holy, and Thanksgiuing be made to God for the States happie deliuerance, according to the Ordinance in that behalfe?

46 Lastly, you the Church-wardens are at the charge of your parish, to prouide a conuenient large Sheet, and a white Wand to be had, and kept within your Church or Vestry, to be vsed at such times as Offenders are censured for their grieuous and notorious crimes.

You shall bring in your answer to the Articles aforesaid, at or before the Feast of the Nativity of St. Iohn the Baptist next.

Immediately after Michaelmas next, there shall be a Synode holden, where, and when the Clergie and Church-wardens are vpon warning giuen to appeare: At which time, the Church-wardens are to exhibite a Bill of Presentment to the Articles aforesayd, and then they shall exhibite no Bill of Presentment to the aforesaid Articles, vntill the next Visitation following: but if there shall be iust cause to present any persons, the Church-wardens may at any time make presentments, and bring the same into the Registry. And at the deliuery of your Presentment, you shall set downe in the latter end thereof, the Names of such as haue bene buried within your Parish, for the space of a quarter of a

yeere last past, before the date of your said Will, being Men, Maides, or Widowes.

Articles to bee enquired of, by the Minister, Church-wardens and Sworn-men of every Parish, within the Arch-deaconry of *Essex*, according to the speciall direction of certaine Letters, heretofore sent to the Lord Bishop of *London*, from the right Honourable the Lords of the Privie Councell.

INprimis, Whether there be any in your parish, either Parishioners, Sojourners, or such as be late come out of their Countries into your parish, which doe refuse to come to Diuine Seruice to their Parish-Church, or elsewhere: and what be their Names, and sirnames, and how long they haue refused so to doe?

2 Item, How many of their Wiues and children aboue the age of sixteene yeeres, seruants, and other sojourners abiding in their houses, doe likewise refuse so to doe: and what be their names & sirnames, and how long they haue refused so to doe?

3 Item, Whether there be any in your Parish which be suspected to haue beene reconciled to the Popish Religion, or to haue beene absolued, or any that procured and counselled thereunto: and what be their names and sirnames?

4 Item, Whether there be any in your Parish which be suspected to be Making Priests, Reconcilers, Iesuits, Seminaries, or other persons, which haue receiued any Orders or authority from the Romish Church, to vse the like: and what be their names, and sirnames?

5 Item, Whether there be any Schoole-masters within your parish, which doe not bring vp their youth in the Religion now professed, or be not themselues diligent in repairing to Diuine Seruice, or bringing their Schollers to it?

Articles concerning Parishioners.

IN euery Parish where any manner of person dwelleth or sojourneth which refuseth to goe to some Church to heare Diuine Seruice, the Minister and Church-wardens of that Parish are commanded euery Moneth from hence-forth, to goe to euery such person with two or three honest witnesses, and before those witnesses to require euery such person to repaire to the Church to heare Diuine Seruice: and the said Minister and Church-wardens are commanded to send a Certificate in writing, signed with the hands, Markes, and seales of the said Minister,

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Churchwardens, and Witneſſes, to their Arch-deacon, allwayes on the tenth day before Midſummer-day: and on the tenth day before Chriſtmas day: So as returne of ſuch certificate be made in time of the Cuſtos Rotulorum, at every Aſſizes next enſuing thoſe feaſts, teſtifying as well the manner and time of their admoniſhments of ſuch Recuſants whatſoeuer they be, as their anſwers: And when and whether they went to Church euery Moneth, after ſuch admonition giuen to them, as aforeſaid: Or whether, any ſuch perſon hath wilfully withdrawne from taking or vnderſtanding ſuch admonition: and alſo declaring ye names, ſirnames, and abiding places of euery one that ſhall offend in any part or clauſe of the aboue-written Articles: This euery Miniſter and Church-warden, is ſtraightly charged to ſhew his diligence in, and effectually to doe, as they and euery of them ſhall anſwer to the contrary, at their perils.

To the fiue Articles aforeſaid, touching the Recuſants.

YOu ſhall bring your Preſentment into the Regiſtry of the Arch-deacon of *Eſſex*, tenne dayes before Midſummer day, and tenne dayes before Chriſtmas day, ſpecifying the proper ſirname, and title, and addition of every perſon preſented, and how many Moneths they have refuſed to come to Diuine Service, to their Pariſh Church, or elſe-where, before the day of making your Preſentment.

Inſtructions for the Miniſters, and Church-wardens, of the ſeverall Pariſhes within the Arch-deaconry of *Eſſex*.

1 THat his Maieſties Declaration publiſhed An. Dom. 1628. before the Articles of Religion, for ſetling all Queſtions in differente, be ſtrictly obſerued.

2 That ſpeciall care be had concerning Lecturers in euery Pariſh, for whom theſe Directions enſuing are to be followed.

1 FIrſt, That in all Pariſhes, the afternoones Sermons be turned into Catechizing by queſtion and anſwer, where, and whenſoeuer there is no great cauſe apparent, to breake this ancient and profitable Order.

2 That euery Lecturer doe reade Diuine Seruice, according to the Liturgie, Printed by authority, in his Surpliſſe, and Hood, before the Lecture.

3 That where any Lecture is ſet vp in a Market Towne, the ſame be read by a company of Graue, and Orthodoxe Diuines, neere adioyning in the ſame Diocelle, and that they preach in Gowns, and not in Cloakes, as many vſe to doe.

4 That if a Corporation doe maintaine a ſingle Lecturer, hee be not ſuffered to Preach, till he profeſſe his willingneſſe to take vpon him a liuing with Cure of Soules, within that Incorporation, and that hee doth actually take ſuch Benefice, or Cure, ſo ſoone as it ſhall be fairely procured for him.

3 That the Miniſter and Church-wardens in euery Pariſh, or one of them doe by writing, vnder his or their owne hands, certifie vnto the Arch-deacon of Eſſex, or his Officiall, (at euery Viſitation and Synod) the Chriſtian, and ſirnames of euery Lecturer in their Pariſhes, and the place where he Preacheth, (whether exempt, or not exempt) together with his quality and degree.

4 That they doe in like manner, certifie the Names of all ſuch men, as being not qualified by Law, doe keepe Chaplaines in their Houſes.

5 That they doe further certifie the Names of all ſuch, as abſent themſelues from, or are negligent in comming to Diuine Seruice, aſwell Prayers, as Catechizings and Sermons.

6 That the Miniſters and Church-wardens of euery Pariſh ſucceſſiuely, doe keepe a ſeuerall Copie of theſe Inſtructions by them whereby they may be the better informed of their duty, and that at euery Viſitation and Synod, they ſhall preſent all ſuch perſons as haue diſobeyed theſe Inſtructions, that according to his Maieſties pleaſure, ſuch as doe conforme, may be incouraged, and ſuch as are refractories, may be puniſhed.

EDVVARD LAYFEILD, Arch-deacon of *Eſſex*.